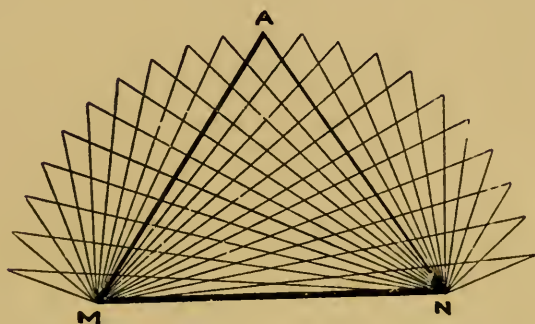


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

NOVEMBER. 1926

Volume II

Number 7

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

EVOLUTION VS. FUNDAMENTALISM

(CONTINUED)

Another question arises in this connection. Who was it with whom God was speaking so freely throughout the first day of creation? Was he talking to himself? Or, was he speaking to other Gods like himself? Indeed, one is inclined to believe the latter is the explanation; for note the following: "And the Lord God said, Behold, the man (referring to Adam after he had eaten of the tree of knowledge) is become as *one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man;" etc.

This evidently was to prevent him from eating of "the tree of *life*", and thereby, "live forever". He had already eaten of the tree of knowledge, and thereby had become as "*one of US*". These are the words of *God*, according to Moses. Will his descendent, Moses, please tell us whom God meant by "*US*"? He was speaking of *himself*, for one, because he uses the second person, *US*. And whoever else it may have been, to make up the plural, it was someone or more who were on a par with God—or, at any rate, associated with him. It is also clear that his associate, or associates, like himself, would "live forever". God evidently did not want Adam to "live forever"; and he knew that if the man was permitted to remain in the

garden, he would surely eat of the "*tree of life*"—just as he had eaten of the tree of knowledge of good and evil—and would do the very thing he did not want, namely, "live forever". And this was his pretext for driving Adam out of the garden.

Since we are endeavoring to know the *Truth* of the biblical narrative of the origin of human life upon this planet, as told by Moses in the book of Genesis, it is of importance for us to consider, with the utmost care, the following items:

1. "*God*" is the Creative Intelligence to whom Moses refers throughout the entire first chapter of Genesis. It was "*God*" who created the heaven and the earth. It was the Spirit of "*God*" that moved upon the face of the water. It was "*God*" who said—"Let there be light". It was "*God*" who continued the work of creation. It was "*God*" who "created man in his own image" and gave "them" dominion over "every living thing that moveth upon the earth".

2. It was the "*Lord*" God who carried on the creative work narrated in chapter II. In chapter I, it was "*God*" who "created" man, etc. In chapter II, it was "*the Lord God*" who "*formed* men of the dust of the ground, breathed into his nostrils the breath of life" and made him "a living soul". It was "*the Lord God*" who planted the garden of Eden, made every tree to grow—including the tree of life and the tree of knowledge of good and evil—put "the man" (later called Adam) into the garden, told him what to eat and what not, made woman, etc.

It seems important for us to know whether the "*God*" who "created man in his own image" (in chapter I) is the same individual as "*the Lord God*" who, (in chapter II) *formed* man of the dust of the ground, etc. Moses does not tell us. Here he leaves us to take something for granted—which is not the method of a good historian. For reasons which will follow, there are intelligent students of biblical history who are convinced that "*God*" and "*the Lord God*" are two different and distinct Creative Intelligences; and that "*the Lord God*" must have been the individual (or one of them, at least) to whom "*God*" was speaking so freely and confidentially during

the entire first day of creation—narrated in chapter I of Genesis.

Likewise, it must have been "*God*" to whom "*the Lord God*" was speaking (in chapter II) when he said: "Behold, the man (Adam) is become as *one of us*, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore the *Lord God* sent him forth from the garden of Eden". In fact, "drove out the man"—and fixed things so that nobody thereafter would be able to get to the tree of life, eat of its fruit and "*become as one of us*"—and "live forever".

The significance of this will appear if we follow Moses a little further in his narrative of historic events, as they occurred.

In chapter IV, he tells us that Adam and Eve reared a family of two sons, Cain and Abel. Up to this time four people constituted the entire population of the earth.

Then Cain slew Abel, his brother, thus reducing the population of the planet to three, namely, Adam, Eve and Cain.

And the "*Lord*" (note this change of personality) pronounced a curse upon Cain, and drove him out "from the face of the earth", a fugitive and a vagabond. But now note what happens:

"Cain went out from the presence of the "*Lord*" (note), and dwelt in the land of Nod, on the east of Eden". Here "Cain knew his *wife*"—and she bore him a son, "Enoch".

Here is something I am asking the wisest Modern Moses of today personally to answer—because his progenitor, Moses, is not where he is available as a witness:

1. Whom did Cain marry? Or,
2. Who was the mother of his son, Enoch?

We know pretty much all about the lineage and pedigree of the human race from Enoch down to the Modern Fundamentalist, but Moses has pretty thoroughly scrambled the record and messed up the family tree in trying to get Cain off on the right foot in his business of "begetting" the human race.

According to the record which Moses gives us in Genesis, there wasn't a human soul upon the earth for Cain to marry,

or to make the mother of his son, Enoch. *How*, then, did Enoch come into physical existence? Moses tells us, without equivocation, that Cain's "wife" conceived and "bear Enoch". This makes one important fact very clear, namely, that Enoch was not created, but came into physical life through the regular, normal process of physical birth. Hence, we are absolutely safe in declaring that he had a *physical mother*.

But, we know absolutely, according to Genesis, that there was no human woman on earth at the time who could possibly have been the mother of Enoch. The simple fact, therefore, is that the mother of Enoch was *not a woman*. What else, then, could she have been? There is but one answer—an ANTHROPOID APE—or, the "missing link" for which physical evolutionists of all times have been seeking.

But what does this mean? Nothing more and nothing less than the fact that this admits the evolution of the human race from a lower form of animal life—the monkey—into the scheme of "Creation".

Not only this, the *Bible itself* is the authority which establishes Evolution as a definite part of the scheme of creation; and Moses is the man, as well as the historian, who introduces evolution into the record and gives it a place which all the "fundamentalists" in Tennessee or throughout the world can never so much as disturb.

Let it be noted that in this the Bible goes farther than Evolutionists have ever dared to go in its efforts to establish Evolution as Nature's plan in action.

That is, the narration of the story of creation by Moses establishes, beyond all question the fact that the mother of Enoch was the missing link in evolution. Whereas the Evolutionists are still seeking for that individual.

Up to this point my purpose has been to show that the biblical narrative of the origin of man upon the earth, as given in the book of Genesis, is not an authentic account of the facts, nor an accurate historic document. It must be left to the intelligent reader to determine whether I have succeeded.

I now desire to make amends, so far as may be possible, by removing the flavor of error, mistake and falsehood from the

consciousness of my readers, and substituting therefor the presentation of the subject of "Evolution" that represents the views of the Great School of Natural Science, as well as many of the greatest scientists of the world, and many of the lay students of the subject who have thought deeply upon every phase of man's origin and destiny. I am presuming to venture upon this particular aspect of evolution, because, as a lawyer, and a consistent student of every phase of science, philosophy and religion, I have found no solution of the Great Problem that appeals so irresistably to my intelligence, my sense logic, my reason, my intuitions, my sympathies, my understanding and my sense of the "eternal fitness of things" as this scheme of evolution I shall endeavor to present in its briefest possible form. In this article I cannot hope to do more than present the bare fundamentals, without attempting to link them up into an unbroken system by the detailed facts of science that are available and entirely adequate for that purpose.

With this apology for what must necessarily appear to be an incomplete statement of the subject, let me proceed with the imperfect outline, as follows:

There are four "Life Elements" in Nature. These are the *Electro-Magnetic*, the *Vito-Chemical*, the *Spiritual* and the *Soul Life Elements*.

These Life Elements are universal in time and space, and give rise to the four kingdoms of Nature, the mineral, the vegetable, the animal and the human.

Each Life Element governs a kingdom of Nature entirely distinct in physical appearance, characteristics, capacities and activities.

Electro-Magnetism, the lowest Life Element, vitalizes mineral substances and displays merely the powers of union, cohesion and aggregation.

The *Vito-Chemical Life Element* vitalizes and vivifies vegetable substance, and governs a higher form of life and activity. In addition to the former, it possesses the added power of growth and organization, and generates new forms.

The *Spiritual Life Element* generates a still higher form of life. Animal life is a distinct advance upon the vegetable.

In addition to those of the two lower kingdoms, it possesses the capacities and powers of sensation, intuition and volition.

The *Soul Element*, the highest and most subtle known to science, vitalizes, animates and inspires the kingdom of man. Here are found the capacities and powers of all the three lower kingdoms, with something added. In this kingdom alone are found self-consciousness, rational intelligence, morality, altruism, and a free and independent will power.

The two lower Life Elements are the only two which move at a rate of vibration so low as to come within the range of physical experiment.

There is a principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity. This is the evolutionary principle back of all material, from the lowest to the highest, which sets in motion the activities of the individual particles, resulting in the refinement of the particles themselves and an increase in the rapidity of their vibratory action.

As the material of a lower kingdom, or individual, becomes refined under the operation of this principle, it reaches a point where its activities coordinate with those of the next higher Life Element, and it takes on the conditions of the higher kingdom. For illustration, when the material of the mineral kingdom, or any part of it, becomes refined to a point where it can coordinate with the vito-chemical life element, it takes on the form of the cell as its unit of aggregation, instead of the crystal. When the material of a vegetable, or any part of the vegetable kingdom, becomes refined to a point where it coordinates with the spiritual life element its individual units of aggregation become nucleated animal cells, and its individual forms possess the power of locomotion and sensation.

But Nature all the while is developing the individual intelligence back of the visible physical forms.

The intelligence becomes partially individualized in the vegetable. It becomes much more highly developed in the animal, and is developed to its highest powers and capacities in man.

In order not to offend the intelligence or the religious prej-

udices of those who call themselves Christians or Fundamentalists, let me call attention to the fact (see Math. 16, 13; Mark 8, 27; Luke 9,18) that the Bible distinctly recognizes the doctrine of Reincarnation as a possibility, or even a fact of Nature. This doctrine is recognized and accepted by those scientists who accept this exposition of evolution. Its vital importance will be appreciated when it is known that it constitutes the foundation of the method by which the evolution is worked out.

When an individual, for instance, of the animal kingdom has reached the limit of its evolution in that kingdom, it has thereby attained to a degree of refinement which enables it to coordinate with the life element of the next higher kingdom, the soul element of man.

From this point forward it will not be difficult to understand that the evolutionary process, insofar as the Individual Intelligence is concerned, is a *Spiritual* process. True, it is accompanied by the modification and phenomena of physical Nature which accompany the spiritual unfoldment.

When physical death takes an animal the physical form dissolves and is resolved back into its original element. ("Dust thou art, and unto dust thou shalt return." Gen. 3, 19.) But the spiritual life element within it enables it to persist upon the spiritual side of life. In due course of time, when it comes to reincarnate again, its spiritual organism coordinates with the soul life element in man, and when it appears upon the physical plane of life again, it has crossed the "great divide" between the two kingdoms of Nature—the animal and the human—and it appears upon the lowest round of human life.

Bear in mind, however, that this transition from animal to man occurred on the *spiritual* side of life, or at a point where the spiritual life element of the animal coordinated with the soul life element of man, and became a living human being. When it disappeared from the physical plane, its form was that of an animal. When it reappears upon the physical plane its physical form is that of a human being. Hence, it will be observed there is no intermediate form between that of the animal and that of man.

This will make clear why it was that neither Darwin nor any of his contemporary scientists and evolutionists are able to discover a physical "missing link".

From this point forward, each physical death, the scientists tell us, only prepares it to reincarnate upon a higher round of human life. We are told that it goes on, following out this evolutionary plan until it has attained, in its individual unfoldment, to the highest possible limit of human evolutionary unfoldment upon this planet. This would mean that it has become the highest type of *man*.

What then becomes of it? Here the scientist begins to hedge for he can go no further. If he were asked what becomes of the evolving individual intelligence, he cou'd only reply: "God alone can answer that question."

This gives a very brief and imperfect outline of the evolutionary theory to which I have referred, and by means of which Nature is supposed to evolve an Individual Intelligence. Modern scientists assume that evolution is, therefore, a strictly *spiritual* problem. They claim that it does not involve the evolution of a physical organism from the amœba, through the monkey to man. Their theory holds that every individual physical organism, from the lowest to the highest, has its natural place in the evolution of an Individual Intelligence and that each one becomes a "little refinery" through which the Individual Intelligence passes on its upward evolutionary journey. Under this theory the infinite number and variety of physical organisms which make up the organic physical world, become a great mechanical device whose purpose is to complete the evolution of an "Individual Intelligence"—and not a physical form.

In conclusion let me add that I believe a study of this scientific theory, free from prejudice, will answer every objection the most rabid "fundamentalist" may raise upon the subject.

Your Elder Brother,

J. E. RICHARDSON, TK.

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY

PROGRESS

Man loses sight
Of that stupendous law of Progress.
He thinks Progress will not go on,
Without his egotistical activity;
And is startled into realization
Only when he sees himself engulfed
And strangled by the achievements
Of the younger generation,
Which ever settle about Old Age.

SANITY

Measure your sanity
By how long your imagination
Can remain within the walls
Of common sense and reason.

PRUDENCE

If you will achieve,
Do not barter your first-born
For provisions on your journey.
For then you will have sold
Your next year's harvest.

TOWARD PERFECTION

Do well, and conquer your work,
However menial,
And you will have done
What Christ did,
When He died upon the Cross.
And for the same purpose.

DISCIPLINE

He who will succeed and be happy,
Must first understand discipline,
And live under its rule.

PRAYER

He who prays
Is benefitted more by praying
Than in having his prayer answered.

PERFECTION

To believe in a God
Is the most perfect principle
To attain perfection.
To imitate a God,
The quickest way to attain that which we seek.
For it is the wish itself
Clothed in reality
Which but strives to manifest itself
Through Faith,
In its own individuality.

APPRECIATION

The moment a child plays
With his spoon when eating,
It is time to take the food away.
And so Fate deals with us all.
The moment we neglect our possessions
By lack of appreciation,—
Some one comes along to claim them.

THE HARVEST

Which plant or bulb in the human garden
Do you water and cultivate most?
What blossoms are most pleasing to you?
Cultivate all,
Until each blooms
To your own satisfaction;
And then you will KNOW
What constitutes your creation.

BELIEF

How do you believe in God?
Why do you believe in God?
When do you believe in God?

SELFLESSNESS

Most everyone of us, as we have run the gantlet of Oriental religions and philosophies to our present haven of Natural Science, has read or heard the injunction:

"Attain Selflessness—the goal of the Initiate."

Many of us have studied the meaning of the term and convinced ourselves that we immediately must begin the role of discipline and attain the idyllic state of Selflessness. Others of us have for years been struggling with and against Self, to reach this state of impersonal, inconsequential inanity, and have become discouraged with our lack of progress. And we have wondered why our efforts were so fraught with disappointment. If the Orientals have attained that goal, why cannot we?

Let us analyze Selflessness from the standpoint of the Great School and determine wherein lies the fault.

Selflessness is the quality of having no regard for self. It means: self-abnegation, self-martyrdom, self-renunciation, self-annihilation, self-denial—underlying all of which is the attitude of Soul that impels one to ignore and set aside Self in the interests of and for other people or things. It is an attitude which belittles Self. It is an attitude which eliminates Self entirely as being of any value. It is the natural basis of Intellectual Nihilism. It therefore is a *Soul Attitude of Negation*.

Any practical working philosophy of life must cover all phases and elements of humanity. It must involve the *individual* who is an integral part of humanity. The philosophy of Natural Science teaches us, and has as one of its basic tenets, the Law of Individual Life. It promotes constructive Self-Unfoldment, Self-Analysis, Self-Growth, Self-Development for the greater good of the individual in particular, and for humanity in general. It teaches the Principle of Individual Life. It encourages the study of the Individual, or *Self-Evolution*. SELF is an undeniable and constructive fact of Nature, so why ignore it, or set it aside, or annihilate it?

Self-Unfoldment, Self-Growth, Self-Development, Self-Control lead one along the upgrade road to Light and Knowledge. It is an important and vital element in the Law of Service, as well as Evolution. Why belittle it?

Self-Unfoldment is a positive Soul attitude which leads to action, knowledge and light. Selflessness is a Soul attitude of negation which leads to inertia, suppression and stagnation. They are different in essentials.

But—constructive Self-Unfoldment does not mean Selfishness. Self-Unfoldment for one's own gratification, his own personal development regardless of others, is Selfishness and is destructive. Therefore, in constructive Self-Unfoldment, Selfishness may not exist. But *this* does not mean *Selflessness*. However, in constructive unfoldment *Unselfishness* must exist. It is a vital element of it.

It is herein lies the misinterpretation of "Selflessness". Our Western interpreters of Oriental philosophies preach and teach Selflessness—while in reality the true Orientals teach *Unselfishness*. It is a matter of misinterpretation and misuse of words.

Let us differentiate between these three terms—Selflessness, Selfishness and Unselfishness—by means of an illustration:

Take a family consisting of the father, mother and three children. The first child, a daughter, is a *Selfless* child. She has no thought whatever of herself. She devotes all her energies, her time and personal effort to the other members of the family. She accepts the role of menial for the other four. She has no thought of her own self-unfoldment, her self-improvement, her self-completion, or her Individual Evolution. She assumes the negative attitude of a mere servant in the household, with no thought of Self-Responsibility. She makes no effort to improve herself because she is too busy obeying the orders of the other members of the family. She does not regard herself as an integral part of the household. She does not see herself as one of the individual units of which it is composed. She meekly accepts the tasks laid upon her, in the

spirit of a Martyr. And her place in the world is exactly what she makes of herself in the family. She is a nonentity, a human negation. The end of her life is nothingness, due to the Selfless attitude and selfless state of being.

The second child, the *Selfish* one, thinks only of himself. He regards his father and mother only as the source of supply from which he can obtain whatever he desires for the gratification of himself. He has not thought of the others, except to use them just as far as he can. He sees himself as the one and only unit of the household that is worthy of his consideration. He is the Receiver of the family. He never Gives. He lives the life of a parasite, by sapping the vitality of all the others, that he alone may enjoy life. He typifies pure *Selfishness*. He lives only for Self.

The third child is the truly *Unselfish* one. This boy respects himself, but he does not set Self above others. He recognizes that he has responsibilities to each and all the other members of the family. He sees himself a unit that has a place to fill. He realizes that he, as an individual, has duties and responsibilities to all the others; but that he also has an equal responsibility to himself. He accepts the duties he owes to all the others, and he assumes his responsibility to Self. He does not impose on the Selfless sister; neither does he allow the selfish brother to impose on him. In other words, he recognizes his full responsibility to each, and fulfils it to the best of his knowledge. He knows that, to be a healthy unit in the household, he must improve himself. He must attain for himself the full stature of a man in every sense. He cheerfully helps to care for the father and mother who bore him. He does everything possible for his brother and sister. He tries to help them to be self-reliant and to make the most of their abilities and opportunities. He is ready to deny himself pleasures and benefits when he knows that the others need them more than he. He lives for the *entire family*—himself included. He is ready to go on foot and out of his way to serve the others whenever he feels that they are entitled to his services. His service is Unselfish, in that it is rendered without thought of reward.

Selflessness is negative and unreasoning. Unselfishness is positive and reasoning.

It is difficult to find an antithetical word for Selflessness—a word to express the due and proper appreciation of, and constructive attitude toward Self. But, the determining element which differentiates a Selfless person from an Unselfish person are the Spirit and Attitude of Soul of the individual.

As a student of the Great School's philosophy, an individual must exemplify the Law of Self in his Self-Unfoldment, Self-Reliance, Self-Analysis, Self-Control and Self-Completion. Self-progression is everywhere. He cannot deny, set aside, nor ignore Self, and conscientiously exemplify a philosophy whose basic tenet is Individual Life, or Self-Evolution. The principle of Selflessness as generally interpreted, is a direct antithesis of the teachings of Natural Science; therefore, as a goal of achievement, Selflessness cannot exist for one who desires to become a representative of this definite and exact science of Life and Living.

When I first read *The Great Work*, the Principle of Individual Life, and the constructive elevation of Self made the greatest appeal to me and turned me face about to develop respect for myself as an Individual Intelligence. It always has been the shining inspiration to me, in direct contrast to my early religious training wherein I was taught Self-Surrender and Self-Abasement.

No, the idea of Selflessness, as taught by the average Western interpreter of Oriental philosophy, never has appealed to me, as that would have taken from me my greatest inspiration to Self-Unfoldment, for the purpose of greater service to Humanity.

And this is the reason—perhaps in many cases an unconscious one—why so many of us, as we travelled the way, have been unable to reach the goal which we had sighted—the goal of Selflessness; for it is a goal not in harmony with Nature's plan, and contrary to Nature's purpose. The basis of all life, as well as all Nature, is action and not inertia.

Selflessness is Psychic Inertia and Inanity. And who of us is seeking these?

NONETA RICHARDSON.

WHAT IS FACT?

The following interesting answers have come to me, in response to the above question; which proves to me that the Students and Friends, through their efforts to answer the questions of the New Departure, are improving in scientific expression and delving deeper down to the principle involved. This is very gratifying; and I know there are many, many of our readers who conscientiously work out their own definitions each month, but do not send them in because of a certain lack of confidence they have in their own abilities.

Let me drop a word of encouragement in this connection: Each individual reader who conscientiously uses his intelligence in his search for the scientific definition is just as likely to formulate something that is of profound importance to the Work, as any other individual, however wise he may be. Therefore, let me admonish you not to withhold your efforts to formulate a correct definition, because of any hesitancy as to the value of your work. Please send in your answers and know that in so doing you are doing me a personal favor for which I shall always be very grateful.

"A Fact is the foundation in truth of an established, scientific acknowledged premise accepted by human intelligence as Knowledge." (H. H.)

"A Fact is a true state of things—physical, moral, mental, spiritual or psychical—proven scientifically to exist, as such, as differentiated from things believed and unproven." (J. C.)

"Is the exact state of existence of anything in any of the departments of Nature." (C. M.)

"Fact is a natural condition, relation or phenomena, scientifically demonstrable based upon the logical sequence established by Truth." (G. W.)

"Facts are the true conditions and relationships of natural phenomena—physical, spiritual, psychical, mental or moral—upon every plane of life and action." (A. P.)

"Facts are the discovered or undiscovered resultants of the action of Nature's principles upon Matter." (W. H. M.)

"Fact is the soul's acceptance and recognition of an accomplished Truth, or thing done." (A. B.)

"Fact is the established Manifestation, Operation and Relationship of Nature's Constructive and Destructive Principle.

"In its operation this is evidenced by the Laws, Principles, Forces, Activities, Powers and Conditions of 'Nature', 'Life', and 'Intelligence'." (C. G. R.)

"A Fact is an item of Nature, on any plane of life—the Truth of which has been demonstrated and verified by at least one individual intelligence. Thus you will note I do not consider that all Facts necessarily require human intelligence for their demonstration; they may be demonstrated by spiritual intelligences, or ex-humans. If an item of Nature has never been demonstrated as Truth by any individual intelligence, it is a mere opinion or belief, and I do not hold that it should even be properly classified as an alleged 'Fact', unless there are substantial grounds for the claim that it can be properly demonstrated in the future." (R. P. F. G.)

(Comparing this with the official answer note that this Friend and Student has defined a "scientific Fact"—not a mere Fact.—Editor.)

"Exact and definite knowledge of a thing proven to be true. Data." (A. McI.)

"Fact is the established relationship in time and space of any event in Nature, with all other events in Nature." (A. C. N.)

"According to my present limited understanding, Fact is anything in Nature that can be recognized, analyzed, determined, and in other ways sensed, by means of the five physical senses on the physical plane, and through the channels of the five spiritual senses on the spiritual plane." (G. P. B.)

"That which is, irrespective of it being recognized or accepted." (B. R. P.)

"Fact is phenomena, scientifically true, which comes within the understanding or conscious comprehension of individual intelligence." (E. W. H.)

The Great School's definition:

"Fact is anything that is."

Very simple, is it not? I can see some of my readers smiling as they read this; but before the smile becomes a laugh, stop and think it over; study it; analyze it; and see if you can find anything in Nature not covered by the definition—and let me know if you do.

Next question for solution: Differentiate between Possession, Ownership and Use.

Your Elder Brother,

TK.

THIS HOUR

By E. A. W. H.

What does this hour hold for me?

How can I know, since into
God's purpose I may not peer?

The past has gone,
The future not come:

This hour alone is mine, pregnant with
Opportunity; holding the magic KEY,
To all that is to be—

—and I will—

Look Well To This Hour.

THE ANGEL

By ABBIE GERRISH-JONES

Had I to live it o'er again
Right from the start,—
The hours of stress, of grief and pain,
Of wounds that smart,—
I wonder if 'twould be the same
Old life again.
I wonder if each path I'd take with eager heart
Unthinking; thus my choice to make,
To choose my part,
And cast my very all,—the stake
For Love's dear sake.
The Page of Life must needs be writ,
The song be sung;
And Souls be tempered, tuned and fit,
Ere we are done.
The lamp of wisdom trimmed and lit,
We read what's writ.
So, though the lash may cut and flay,—the iron burn,
There dawns for us another day.
The page will turn,
The "Writing Finger" pause, and stay upon its way.
And then, the Finger points, and Lo!
What seemed a wrong
That once had crushed and wounded so,
Is turned to song.
The toilsome way, so rough, so slow, so hard to go,
We'll find has led us to the Crest.
Our very pain
A Holy Angel, that has blest with richest gain;
That gave us strength to meet each test, -
Our faithful guest.
So, could I live them o'er again,—the days ago,—
I would not chafe at loss or gain,
Or burden borne,
But count it all as richest gain,
And bless my pain.

HONESTY IN MOTHERHOOD

"Honesty is the best policy"—an old and time-worn adage, but as actively and potently true today as it was the day it was first penned. Its application and its spirit apply as much to us of this day and age as to those who lived when it was first written.

"Truth is the established relation which the facts of Nature sustain to each other and to the individual intelligence, or soul, of Man."

This definition—from the School of Natural Science—more than all others, expresses the true significance of what we term Truth. Because of what it has meant to me in the solution of my problems, I give it to my readers, that they may study it and possibly derive some light from it as they travel their road to the goal of individual wifehood, motherhood and womanhood.

Honesty is living our lives, in both words and actions, in conformity with the essential principle of Truth. Expressed in another form, it is the constructive exemplification of Truth in individual life.

Dishonesty is the conscious and intentional evasion or violation of the great principle of Truth.

In the early part of this work, in our study of "Individuality", it developed that every individual being is created by Nature distinctly different from every other individual soul. Every individual has his own standard and ideals of life. Likewise, everyone must have his own standard and ideal of Truth. He must establish within himself this standard and ideal and conform his life, in both word and actions, to that standard and ideal, if he expects to stand as an honest and upright man. If he consciously or intentionally evades or violates that standard of truth, he sins against both himself and Nature, and is *dishonest*. This presents a new aspect of the subject of Honesty and Dishonesty, which may prove some-

what startling. Study it, however, and you will find that it is both logical and right.

The underlying motive and intent of a word or an act determine whether or not the word or act is honest, or dishonest.

Motive is a premeditated, intelligent, impelling force of the consciousness. It is a thing within the soul which prompts us to do things. It is the internal, impelling force. It differs from Impulse, in that it is premeditated; while an Impulse is a sudden, unpremeditated force which impels us to do things.

Intent is the existing determination to do a thing, in the mind of the individual, at the time the thing is done.

Every act committed, every word spoken, consciously or unconsciously, has its motive and intent. We may not definitely realize that there is an existing motive and intent in the soul, at the time we commit the act; nevertheless, in the background of our consciousness there is a definite and fixed motive, impulse and intent.

Motive and Intent are a vital thing in this life; for upon the motive and intent rests the constructiveness or destructiveness of every word and act of our life. In law, one of the essential bases upon which justice is meted out is the *Motive* and *Intent* which impel a criminal to commit an offense. The judges and juries work for hours, days, months, sometimes even years, to work out the criminal's *Motive* and *Intent*, before rendering judgment upon him. Because of this vital importance in relation to our lives, we ought to give them more time and attention, that we always may be sure of ourselves, and determine in just how far we are conforming our lives to the Constructive Principle of Nature.

The Motive and Intent of an act determine whether or not it is constructive or destructive. If a man deliberately premeditates and commits an act which he knows to be wrong, and is impelled by this premeditated force; and if, at the time he commits the act, he has the definite *Intention* in his mind to do it, then his act is destructive. If he plans in his mind to tell a deliberate falsehood and, with this intention in mind, consciously violates the truth, then he is dishonest.

Thus, *Motive* and *Intent* constitute a vital subject, worthy of every individual's study and consideration.

There is a quotation from "The Great Work" which says:

"It is an established and accepted rule or principle of ethics, that knowledge is an essential element and factor at the foundation of Moral Accountability and Personal Responsibility. That is to say, there can be no such thing as Moral Accountability and Personal Responsibility without knowledge. Under the great Law of Spiritual Unfoldment, men and women are morally accountable and personally responsible for their acts and conduct to the full limit of their individual knowledge, other things being equal. But the law does not bind them, nor hold them morally accountable, nor personally responsible, beyond that limit. Therefore, the moral accountability and personal responsibility of an individual, at any given time, depend upon the *amount of knowledge* he possesses, other considerations being equal."

From this quotation we are given two vital facts:

1. *Knowledge* is the basis of personal responsibility and moral accountability.
2. We are held responsible for our acts only insofar as we have knowledge of their right or wrong.

If we know that a certain act is unlawful or wrong, and still we commit it, then are we held responsible for that act, and we commit a sin against ourselves as well as against Nature. If we commit this same act not knowing it to be wrong, and having no knowledge of its unlawfulness, then we are *not* held responsible, and commit *no sin*.

So it is with Truth. If we *know* the truth in regard to a certain incident, and with this knowledge in mind, we deliberately evade or violate the truth, then we are dishonest. But, if we have not the truth of the matter and, without this knowledge violate or evade the truth, then we are not dishonest but *ignorantly honest*.

For example: Suppose a woman comes into possession of certain news concerning her sister-in-law, which she knows to be true. In the evening, when her husband returns she is impelled to tell him this bit of news. She is aware that her hus-

band is very fond of his sister, and knows that this bit of news will please him. She is jealous of the sister, and believes that if she tells her husband the gist of the news, but evades the real truth of it, she may cause him to suspect his sister. With this motive in her soul, and this intent in her mind, she deliberately evades the real truth of the matter, and gives the husband but an imperfect view of it. This woman is downright dishonest, because she has knowledge, yet violates truth, and is therefore held responsible for her act.

On the other hand, she learns of an incident concerning her sister-in-law, and believes it is true. She tells her husband of the incident, with the motive and intent to please him. The next day, however, she learns that the story is not true and that she has given a wrong version of it. Later she corrects herself. In this case the woman was honest, for she acted according to the best of her knowledge at the time, and with a worthy motive and intent in her soul. She did not commit a sin, for she had no knowledge when she related the incident. However, if, after learning the truth, she held to her original story and repeated it, then she would have been dishonest, and would be held accountable insofar as she had knowledge.

We all are quite well educated on the subject of dishonesty, in its many forms and phases. We have come in contact with it since our birth, and unfortunately, it is an ever-present evil among us, which we cannot avoid in our association and contact with others. Mothers are fairly well posted in the knowledge of this evil; so, the subject will be handled only in a general way, in its application to them and their responsibility.

Honesty and dishonesty manifest in two forms: 1. In words, 2. In actions.

An individual manifests dishonesty in words, either by deliberately stating a falsehood or by cleverly evading the truth, in such manner as deliberately to give a wrong impression.

He manifests dishonesty in actions, by deliberately taking unto himself things to which he has no moral or legal right, or by misleading and conveying false impressions through his actions.

There are individuals who *act* a lie, rather than *tell* one. These endeavor to deceive by their actions, or outward manner, and consider themselves clever by getting away with the thing without actually *telling* a lie. They try to make themselves believe they have been "perfectly honest"; but such individuals know, in the depths of their souls, that they have as deliberately and intentionally violated truth and manifested dishonesty, as if they had told a deliberate lie. They may deceive others, but they cannot deceive their own consciences. That monitor within will register the dishonest act, and retribution will follow.

Mothers generally are not dishonest in the big things of life. Most of them realize their grave responsibility in the matter of truth, and I believe the majority endeavor to discharge their responsibility. But very frequently we find those among us who indulge in little dishonesties, perhaps unthinkingly. These seem so insignificant, to them, that no consideration is given them as dishonesties. In dealing with their children they come to regard it as quite legitimate to tell, or act, falsehoods to the little ones as a matter of discipline. In many cases they resort to petty dishonesties because they wish to follow the line of least resistance in dealing with their children. Often these little dishonesties are indulged until they unwittingly become habitual with the mothers.

But—actual, big, dishonest words or act, or small, insignificant, petty ones, all have their direct effects upon the lives and characters of children, and prove boomerangs to the mothers. By indulging these dishonesties the mother sets a bad example to her children and plants the germ of dishonesty in their souls. Through a habit of her own she leads her children into the habit of dishonesty, which will continue to grow with them, and follow them throughout their lifetimes. This habit, perhaps innocently nurtured by the mother, may result in life-imprisonment to her child, and cause him untold mental, moral and physical suffering.

A lawyer friend tells of a client who was imprisoned and disgraced before the public on a charge of contempt of court, because he told a lie. When asked why he did it, he said it

was from habit. He went on to tell that, when a boy, his mother used to tell him "stories", and "little lies". He had grown into the habit, which had continued after he had grown up. That was what had occurred in the court. He had lied unconsciously; but he was punished just the same.

There are many ways in which mothers unconsciously exemplify dishonesty in dealing with their children. We all know the mother who endeavors to discipline her children by threatening punishments she never inflicts. She says: "Johnny, if you do that I'll spank you." Johnny does the thing, but mother doesn't spank. Johnny repeats the offense without being spanked. In the end, he comes to realize that his mother just tells him a "fib" to make him do what she wants him to do.

Again she will say: "Johnny, I'll give you a nickel if you'll go to the store for me." Johnny goes, and when he returns demands his nickel. Mother makes the excuse that she hasn't the change, but will give it to him tomorrow, or put it in his bank. She repeats this excuse on several occasions. In due time Johnny learns that his mother doesn't do what she promises. She is therefore dishonest with him.

One day his mother will say: "Johnny, if you will be a good boy while I am away, and will not cry, I'll bring you some candy when I return." Johnny promises, and keeps his promise. The mother attends the function, and gives no more thought to her promise to Johnny. The incident is forgotten so far as she is concerned until she reaches home and Johnny reminds her of it. It is now too late to supply the candy and she is forced to make a false excuse, or confess her failure to keep a promise. The boy is disappointed for, in good faith, he made a promise and kept it. After this incident is repeated a few times, Johnny comes to think: "Huh! Mother always lies to me about candy; so, what's the use of being good? I'll get even. I'll promise next time, but I'll do as I please when she's gone." Thus, the mother's example takes root in the soul of her son.

Another mother we are all acquainted with is the mother of Grace. Grace doesn't like to see her mother go away and leave her with the maid, or an older sister. So, Grace cries. Mother

doesn't enjoy this and, to appease Grace, tells her she will be back soon. "Mother will stay only half-an-hour." When she tells this, she knows she is to be gone all afternoon. Yet, following the line of least resistance, she tells this deliberate falsehood. She repeats it when occasion arises. Before she is aware of it, her child has lost confidence in her word and learned to discredit her promises.

How frequently we hear a mother say: "Robert, if you don't behave and go to sleep, a big bear will come out of the dark and get you. Now you better behave, or I'll call that bear." Robert continues wakeful and mischievous. Mother calls to the bear to come and get him, but no bear comes. In time Robert learns that mother is only "scaring him". His little soul becomes trained to discredit her words, not only in this incident, but in others.

This incident actually occurred, when I went to call on a new neighbor: The doorbell was answered by a child about 8 years old. When I asked for the lady of the house she informed me that "Mother isn't at home". While preparing to leave my card, I heard a voice exclaim: "Why, Mildred, who is it? Of course Mother is at home." She then came and ushered me into the house. She apologized and in an embarrassed manner explained that she often had Mildred inform agents, or people she did not care to meet, that she was not at home. She guessed Mildred had that in mind at the time she made the false statement. She laughed and seemed to think the incident rather cute.

This poor woman seemed oblivious to the fact that she was teaching her child to lie, and was setting the example of a vicious habit to its plastic mind. She seemed totally unconscious of the fact that she was cultivating dishonesty which was sure to grow as the child developed. In perfect frankness she confessed to a stranger her weakness of character and lack of responsibility.

(To be continued)

NONETA RICHARDSON.

LETTERS FROM A SAGE

My Dear Professor:

I truly enjoyed reading your beautiful letter. For you write, not with the arrogance of those shallow, petty minds, who because they have been enabled to imbibe a little learning in the so-called Schools of exact physical Science, think that they have acquired the sum total of knowledge concerning the wondrous laws of Nature, and have set themselves up as demigods, whose "yea" and "nay" settle with a definite finality all of the riddles of the universe; but rather, you exemplify the humble spirit of the true scientific investigator.

For you say, that "in your search for a knowledge of the laws and principles that are back of all the various phenomena of the physical world, you have delved deeply into all that the modern physical and chemical sciences have to offer. And everywhere you seem to meet with a stone wall. For your most refined apparatus, your most delicate instrument can take you so far and no farther in your search for the causes back of all this marvelous and ever-changing phenomena.

"And yet you seem to feel that there must be some method of piercing this veil of matter, of breaking through this conglomerated mass of effects and getting, as it were, behind the scenes, into the realm of causes.

"Ever since you were a child," you say, "there has been a half-formed and ever-growing conviction, that you have been guided in your researches. For in your moments of extreme concentration, when you were working upon some acute scientific problem, and you seemed apparently to have arrived at the limit of your mental capacity, suddenly a thought, a new idea, perfectly crystallized, would break through into your consciousness and completely solve your problem for you.

"And often, in your moments of reflection, you have wondered whence came these thoughts. Who sent them, for surely, thoughts do not grow of their own accord? Somewhere, some time, some how, there must have been a Thinker for every thought that ever was originated.

"And then as you meditate, it dawns upon you as to just how really insignificant is all this so-called exact science. For did not the great Newton assert that Matter of itself was latent, inert, and would not move unless acted upon by some force. And although your science has made a very careful and remarkably exact classification of data concerning the phenomena of effects, yet concerning the tremendous forces which are back of and produce this phenomena, it knows very little, if anything at all."

And so you write to me wondering if possibly I may be enabled to guide you in your search for more knowledge.

Ah, my dear Friend, how little does the world realize the true source of all of its present knowledge. Would it surprise you much if I should tell you that there is today in existence a definite school of exact science, which transcends by far the limitations of all the so-called schools of modern science? That this school has a history which is hoary with antiquity; that the Masters in this school have actually solved many of the problems which trouble the minds of the modern physical scientists? That this school is and ever has been back of all the great constructive movements in the history of the world? That many, if not all, of the historical characters who have done most to mold and shape the destiny of nations, to inculcate new ideas and to instill into the minds of men Truths concerning the laws of Nature, have been actual members in this school?

Look you, Socrates, Plato, Jesus, Buddha! Think for a moment of the fact that Confucius, living in the sixth century B. C., discoursed with his disciples upon the beauties of the helio-centric system, whereas it has not been so many years ago that our so-called modern sciences have rediscovered the fact that the Sun is the center of our little planetary system and the earth, in company with its sister planets, revolve around it, thus proving that Confucius knew definitely concerning that upon which he was discoursing.

Ah yes, my friend, the Great School of Natural Science, thousands of years ago, discovered that man is a miniature universe. And just as the universe is a Trinity, composed of Matter, Life and Intelligence, so likewise is man a Trinity.

For truly, he is built in the likeness and image of God. And since man is able to sense the physical side of Nature because of the fact that he has a physical body and physical senses correlated to this physical material, so likewise is he able through a definite process of training to sense and know something concerning the inner world of causes, which for want of a better name has been called the spiritual world.

And this he can do because of the fact that in his economy exists the same kind of material and the same force of which the universe itself is composed.

And so, my dear professor, do you not begin in some measure to realize the absurdity of attempting to sense the spiritual world of causes, with purely physical instruments? For according to the teachings of the Great School, this spiritual world is composed of material which is many times finer in particle and much higher in rate of vibration than the most refined substance yet known to physical Science.

And do you not, then, begin to appreciate the wondrous Wisdom of the School when it tells you definitely, that there is only one normal, constructive way to consciously function in this finer world, and that is through man's development and awakening of his spiritual senses? Surely, it is logical, is it not, physical senses for physical material and spiritual senses for spiritual material?

So, my dear Friend, there is hope for you, for you are a true seeker after knowledge. For having knocked, shall the door be opened unto you. And coming as you do, with true Humility and Gentleness of Spirit, gradually will you be led into the pathway of knowledge; and with your spiritual senses fully awakened while yet in the body will you consciously enter into the light of that glorious world of causes, wherein lies the models of all that you see in this physical realm.

And then, having come and seen and conquered, you will return to your physical science, with a fuller and grander appreciation of God's Work and Will. And then, to your co-workers and contemporaries in the world of physical sciences, which is purely and simply the world of effects, you will be able to say: "Oh, my friends, there is a greater and grander

science than all of the physical sciences combined. And that is the science of the Soul. For marvelous as are the inventions and wondrous as are the mechanical devices of our present materialistic civilization, what, I pray you, does it all amount to if mankind is not happy? We are gaining the whole world and losing our Souls.

Listen, my friends, man is more than a physical body. In his mad scramble and greed for things, he is forgetting his Divine Heritage and that he is also a spiritual being, and even as his physical body needs to be comforted and fed, so likewise must his Soul be fed. Otherwise it dies of starvation.

Look you, although you may believe it not, I can see with the vision of a Seer. For not only do I see physical things with my physical eyes, but likewise with my spiritual eyes do I see into the spiritual world. And know truly, Oh my friends, that man does continue to live on in this spiritual world which is around and above and within; and know you above all things that his happiness there depends absolutely upon his life and actions here. For inevitable is the Law "That as a man soweth, so, surely will he reap."

For is not Happiness that which all the world is aseeking? And the only truly happy man is he who at all times lives up to the highest dictates of his conscience which is the voice of his inmost Soul. For in thus doing has man aligned himself with all that is constructive in the universe. For the Soul of man can only be fed as he lives a moral life, a healthy, active, purposeful existence; denying nothing, scorning nothing, condemning nothing, but utilizing all things for Good.

And thus he will develop within himself a radiance and glory, for the inner man will awaken and his spiritual eyes will open and he will see into the spiritual world and know truly that back of, and around and within every physical manifestation lies a more enduring spiritual model. And then will Happiness reign supreme in his soul, for he will have found his true spiritual home."

Sincerely your friend,

G. G.

PSYCHIC EXPERIENCES

During this long journey in a never-ending search for knowledge and spiritual growth, there has come to me, at times, as I presume it has come to many others who are making similar endeavors with the same goal in mind, an alarming sense of the limitation and inadequacy of the means and the methods used. There has often swept through my consciousness now and then, a tidal wave of fears, doubts, and questionings, which all but wash away the supports and foundations upon which my religious and philosophical consciousness rests. I stand abashed at my lack of knowledge in spite of my study. Everywhere I find confusing contradictions, which worry. I question my beliefs. I doubt the facts of nature upon which I have based my psychic life, wondering if they are really true, and wondering if they are of value in advancing me toward the goal of my soul's longing. I am uncertain that my practices will bring out the results for which I have hoped. I am all but wrecked in a sea of doubt, and feel myself forsaken and floating toward the sea of derelicts.

These questions and correlated ones have taken hold of me (and these times of stress re-occur with a certain periodic surety, the law of which I do not fully comprehend) days, which I call "dry" days. There have been days, which I can term "wet" days, when I seem to absorb something of an uplifting nature, something of divine nature and life itself—absorb it from the very ether. But that sweet satisfaction is entirely missing on those "dry" days. Then, I am spiritually dry. I feel parched. My soul cries out for running waters of life. I thirst for a quenching draught of those divine waters. And it is in these "dry" days, when come the fears, doubts and questions.

I move very slowly, spiritually. What I hope to accomplish in a short time has a way of eluding me. And I catch only a particular point of my desire, or nothing at all. Progress appears uncertain and elusive.

That is why I have looked about me, and have tried to find

some method, the acceptance of which will satisfy the craving of the heart, and the practice of which will bring the satisfaction of knowing that I do really progress, that my soul is unfolding, and that I am advancing along the way, in line with my ideals and desires for the soul's completion and perfection.

It has been at such times, in such stresses of soul hunger that I have given attention to certain formulas and practices which have been proclaimed as beneficent in the process of soul-development or "spiritualization".

I have read of men who by such practices have become "wise". I know that it is most desirable to become wise. I know that it is through knowledge and understanding that the soul progresses. I believe that men may "love" and by so doing earn for themselves a definite unity with Nature and their God. They surely find themselves in harmony with everything about them. I believe that men, by the practice of service and labor for mankind, without selfish thought, will reach a high spiritual state of consciousness. But above all that, there seems to be a state of perhaps higher consciousness which can only result from knowing and understanding. There is an unity with Nature, and a power as well, that comes with knowledge and wisdom.

It is by experience that the soul learns. It is by experience that the soul makes new contacts, and the consciousness is expanded and the soul enriched. And so it comes to me that experiences, such experiences which will bring new knowledge, are the most important thing for the soul's unfoldment.

And as I am then thinking of things spiritual, it is quite natural that my attention and thought will be directed to what many have called "psychic experiences". I know that there are many experiences in this material world which have not fallen to my lot. I know that I have much to learn from them. No one in a life-time can get all the knowledge that this world has to give. The best that one can do is to learn something of those things which come directly under one's personal observation. I am thoroughly aware, too, of how little real knowledge is thus obtained. It does not require much insight into human nature to make one realize that most of the opportunities near

at hand for the acquisition of experience and knowledge are passed by, and are never given even a side glance.

But I have found that in the days of soul searching, in the "dry" days, there comes a turning away of the attention from the physical world. A doubt takes possession of me as to the ultimate value of the experiences and knowledge to be gained here. My mind wanders off, and I crave for other experiences, other knowledges which can be obtained only through the development and utilization of other senses than those needed in this physical world.

In my study, I have felt that the possibilities of gaining knowledge are ever far beyond my comprehension and capacities. Men in times past, and in modern times as well, have spoken and written of other realms and planes of activities of which from personal experience I know nothing. But I cannot doubt them. I must surely admit the possibility of the consciousness being so expanded that fields of experiences, other than the physical can be entered. All that I have learned has led me to this conviction.

And so in times past, I have been assailed with the temptation, for it is indeed a temptation, to develop the spiritual senses, and so be able to gain knowledge from what has been called "psychic experiences". I have been tempted to develop "psychic" powers(?). I have had the longing to learn of other planes at first hand. It has piqued my curiosity and desire for knowledge. It has intrigued my imagination. And in all fairness I must not refrain from adding, that there would have been a great satisfaction, and a boost to my vanity and egotistical pride, if I had succeeded in fully yielding to the temptation.

I have reasoned with myself, that if "occultists" and many self-styled teachers have advised the development, and if those who have accomplished the development are to be believed, then surely it is a method of growing that will lead upward.

But as I move slowly, ever so slowly along the spiritual path, and the "wet" days come again, and joys come from the little every-day experiences of this physical life (I mean, by that, the functioning of the consciousness in this physical

plane), I have come to learn and know, too, that the process of such development is ever overshadowed with many and great dangers.

It is not to be overlooked that the really wise ones of all ages have warned against the too sudden acquisition of the use of the spiritual senses. And I know the great wisdom back of their admonitions.

And so, with more poise, I have asked myself just what have I expected to gain by the development of spiritual sight and hearing, by any process of "forcing". One might achieve what one sets out to accomplish, by following certain rules and practices found to be effective, but there has come to my mind the question as just what value to the soul in its unfoldment, might be the results of any hot-house forcing of the senses into sentiency in other planes than the one in which I now find myself. With the acquisition of the spiritual senses will I be given a more definite impulse on the pathway of progress? Will my soul necessarily be enriched and brought into a greater consciousness of itself, and its own elements and essential essence? Will I thereafter progress with greater strides toward completion and perfection? Will I become a being of higher order? Will I be elected to the class of the "chosen"?

My experiences have taught me that it would do none of these things, necessarily. I have learned that the mere ability to hear and see spiritually is not primarily significant of Soul Unfoldment. Indeed, I know the very opposite can be the case. Nature has her own particular and specific way to bring a man to his high estate. Nature, from what I can learn of her methods, is surely, if slowly evolving man, so that at the appointed time he may come into possession and use of all his senses and capacities and powers. I believe that he is advancing toward some definite manifestation of Perfection.

But Nature will not be thwarted in her designs. If she bestows gifts and adornments, she will not be cheated of her compensation. And she demands that man will unfold in accordance with her constructive laws, or he will suffer losses, and must also pay the penalty.

I have also learned that the acquisition of the use of the

spiritual senses, instead of indicating growth, might be a display of disease, retrogression and degeneracy. Some individuals under the influence of an anæsthetic have opened the spiritual sense channels. Under the hypnotic control others have been enabled to hear and to see spiritually. But have they progressed toward the goal of the human soul? Have they become more spiritual?

I have studied "mediums", and I have never been able to discern anything about them and their practices, and knowledges acquired, that would lead an intelligent man to declare that they are representatives of a higher intelligence than are the people who patronize them. I find them no wiser because of their ability to glimpse the spiritual realms, than is the mass of befuddled humanity. I do not get any intimation from my observations, that they have been singled out by the "masters" for any special wisdom or knowledge. I would also be very loath to place any credence or faith in their boasted knowledge which they might gain through their "psychic experiences". Rather, on the other hand, I have seen them to be usually, badly developed, lop-sided, superstitious, possibly disease-tainted, weak-willed and intellectually deficient. In the mental scale, I must place them below the average. That is not saying much for their "experiences", is it?

So I have the conviction that however fascinating any experience of a psychical nature might be, and how wondrous and magical appears the knowledge so obtained, the "forcing" of the use of any sense, capacity or power possessed by man, can only be made with great danger of hindering the progression and unfoldment of the Soul. It is only when a man has opened up his spiritual sense channels by adhering to Nature's Laws, living a life in strict accordance with them, fitting harmoniously into Nature's scheme of evolution, living morally, neglecting nor slighting no power or faculty which makes for progress, does he expand his soul consciousness, add to his psychic life real experiences of value, and obtain knowledge from the spiritual realms which may become a part of his soul's heritage.

The term "psychic experience" may, perhaps, be mislead-

ing. A "soul experience" is surely an experience that the soul appropriates as its own, and by so doing is enriched, and consciousness is thereby expanded and enlarged. It may be seen, then, that while, in the strictest sense of the word, all experiences are recognized by the soul, it does not follow that the soul will be lifted by all unto a condition and state of consciousness tending toward perfection. But if the practices of the soul, and the knowledge gained from experiences do not cause to be manifested in a greater degree, the supremacy of the Soul Element in man, then it cannot be said that the man has really entertained "soul or psychic experiences". Should a man in all his study and endeavors only succeed in bringing into higher development his animal propensities, even though by the use of his spiritual senses, it cannot then be said that he in reality has had "soul or psychic experiences".

Each day it is made more apparent to me that the thing to do is to function here with the senses we have use of, to the best of our ability. I find it better to make well-rounded the powers and faculties of the soul, by the opportunities for unfoldment that I find at hand in my experiences in this physical plane. It is better to carry into the center of my soul, a consciousness of the essential meaning of these experiences, rather than to cast a covetous eye at knowledges and experiences for which I have not been prepared. I believe it is well to make my work here as nearly perfect as I can. And by so doing, I believe I am preparing my soul for its proper fulfillment.

To me, a man who can scrub a floor or clean a window with some semblance of perfection is on the way to his soul's unfoldment more surely than is the dabbler and musser in life's work, or the nibbler after knowledge for which he has not fitted himself.

No man who will not do his work in this realm by Nature's decrees can experience soul unfoldment, even though he may force into use the spiritual senses. Nature will ever take care that man gets what he earns. Nothing more and nothing less. And the experiences which tend toward soul development and unfoldment are those which are in harmony with the condition and state of the soul's progress or unfoldment at the moment.

HALDAN THOMAS.

THE QUESTION BOX

QUESTION: I wish to relate to you an experience which I have often repeated, but which I do not understand in every detail. Perhaps the incident, together with the questions I shall ask, will be suitable for the Question Box.

It was in the daytime and I had lain down to relax and rest. My mind was active and intense, my gaze meanwhile being fixed on the ceiling. While in this attitude, physically and mentally, there floated across my vision, a kind of fleecy cloud of delicate yellowish-green color. When I diverted my attention from it the cloud disappeared. When I focused my attention upon the vision again, the color would reappear. While the color was in the field of vision, I could not see the ceiling. Later I found that I could repeat the experience at will, not instantly but gradually. By increasing the tenseness of my attention I became able to see blue also, and finally indigo. I cannot say that I have seen violet distinctly. This experience seems to vary a little from your description of seeing the magnetic colors; consequently I wish to ask these questions:

1. Why do I not first pass into darkness?
2. Why do I not see red?
3. Is the experience entirely constructive?
4. Should I, without personal guidance, seek its further development, provided it is constructive?

ANSWER: 1. You do not consciously pass into darkness for the reason that you have already passed that state without being aware of that fact. If you were indeed just at the beginning of the process of unfolding your spiritual sense of sight, you would pass into darkness as the first step. But inasmuch as you have already passed that stage of unfoldment, you take up the color scheme at the point which represents your already developed spiritual status which is the color you have indicated.

2. The same explanation answers your question as to why you do not see red.

3. If as you have stated, you are able to control the condition, you may be sure that the process is constructive just so long as you can do that.

4. If you will make that the condition upon which you continue your development, I see no reason why you may not safely continue the experiment without danger of invoking the destructive process. This, however, is a matter which you must not fail to keep in mind and at every step be sure that you really do find yourself able to control the process absolutely. In other words, be mindful always of the Wakeful Consciousness.

QUESTION: As I understand it, the thirteen globes or planes composing this world of ours are concentric, all interpenetrating. But the surface of the first spiritual plane is far out beyond the limits of the physical plane, and the second beyond that of the first, etc. This means, then, if my reasoning is correct, that a person in the physical body is really inside of the spiritual globe.

Now, when the spiritual sense of vision—of a physically embodied individual—awakens, is the individual looking into the bowels of the spiritual world, or on the surface?

ANSWER: You are correct in your understanding that a physically embodied individual represents a composite organism of physical and spiritual interpenetrating each other with the physical, or coarsest body, nearest the center. The physical sense of sight registers only upon the physical world of matter. Hence, is looking outward from the center. Now assume that a higher sense of vision—let us say that corresponding to the first spiritual plane—unfolds, and the individual at the center, namely the individual consciousness, is able to look on outward past the physical world into the first spiritual plane. It is just as natural for the individual intelligence, or Soul, to continue looking outward from the center into and even to the outward bounds of the first spiritual. Now suppose that he develops a sense of vision that will coordinate with the second spiritual plane. He is still looking outward from the same center, but looking even beyond the limits of the first spiritual plane and into the conditions of the second; but he is still look-

ing outward from the center. Now follow the development until the individual is able to coordinate his sense of vision with the highest and most refined spiritual plane of this planet. He is still looking outward from the original center (so long as he is still in the physical body).

My impression is that you have confused yourself by the meaning you have given to the term "concentric".

QUESTION: Is decaying food fit for human consumption?

ANSWER: Not in the sense I understand you are using the term "decaying". By this I mean the process of decomposition which is the direct opposite or antithesis of growth and development. It is true that food of any kind which is taken into the physical body through the process of mastication, absorption, digestion and assimilation, goes through a chemicalizing process which reduces it to a state that will meet each and all of those processes; but this is not the condition of *decay* to which your question refers.

QUESTION: What is the School's attitude toward a student who assumes "vows of poverty",

(a) If the student has no dependents?

(b) If the student has dependents?

ANSWER: The School would not assume to judge any student who should adopt such an attitude toward individual life—even though it might not be in sympathy with his views. If I might speak from a personal experience, one who desires to devote his life and efforts to the good of his fellowman, will experience quite a sufficiency of *poverty* without the necessity of taking any "vows". In fact, most of our fellowmen who are sufficiently altruistic as to devote themselves unselfishly to the cause of humanity, find that their most difficult problem is to avoid poverty sufficiently to make a success of their altruistic endeavors. I observe that you make a distinction—or would suggest such—between those who have dependents and those who have not. By this you undoubtedly mean dependents as the term is used in our man-made laws.

But I am going to present the subject to you from a slightly different angle: Do you believe it possible for any normally healthy individual to live in the midst of society and have no

“dependents”? In other words, by what right does any man—in the midst of present-day civilization—assume that it is possible for him to divest himself of personal responsibility to share in the *world's work*, and thereby make himself a constructive factor in the world's responsibilities?

TK.

NOTICE

We wish to call the attention of our readers to the Christmas (December) issue of our magazine. In this issue will appear the first of a series of articles on the interesting and significant subject of—“The Brotherhood of Man”, written by the TK. This is the first time in the history of The Great Work in America that this subject has ever been formulated into a scientific definition with analysis and detailed information, and given to the world by The Great School. In fact, we believe this is the first time in the history of this world that this subject has been dealt with by any of our foremost writers. We believe our readers will not only find it of especial interest, but will derive from it much value and help in their efforts to exemplify the Spirit of the Work in their own lives and in the true “Brotherhood of Man”.

ASSISTANT EDITOR.

THE GREAT WORK IN AMERICA

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of The Great Work In America, published monthly, at Hollywood, Calif., for October 1, 1926.

State of California, County of Los Angeles.—ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared John E. Richardson, who, having been duly sworn according to law, deposes and says that he is the Editor and Publisher of The Great Work In America, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

Editor, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

Managing Editor, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

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2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

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3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holders appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

JOHN E. RICHARDSON.

Sworn to and subscribed before me this 27th day of September, 1926.

(Seal)

WALTER M. KOLB.

(My commission expires April 25th, 1930.)

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